

# *The Brooklyn Jewish Center Review*

*April, 1953*

## **ISRAEL'S INDUSTRIAL PROGRESS**

AN OFFICIAL FORECAST

## **JEWISH YOUTH LOOKS AT THE FUTURE**

By JULIAN WOLPERT  
ROCHELLE LOIS PERLEN  
RENEE ROSENBAUM  
ROBERT KRITZ

## **PIECES OF FURNITURE**

A Poignant Story of Our Inanimate Survivors

By FRANK D. MILLMAN

## **OUR GUARDIAN ANGEL**

A Look at the Treasures of "Angelology"

By LEON SPITZ

## **A 1 - WEEK TOUR OF ISRAEL**

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# BROOKLYN JEWISH CENTER REVIEW

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No. 33

## Senator Lehman is Seventy-five

THE entire membership of the Brooklyn Jewish Center joins the host of friends and admirers of Senator Herbert H. Lehman in extending to him felicitations on the occasion of his 75th birthday, which was celebrated this month.

There are few men in public life who have won the esteem and affection of so many citizens, not only of our State, but throughout the land, as has Senator Lehman. As Governor of New York, and now as its Senator, he has served with ability and distinction the highest interests of all our citizens. He has espoused every worth-while liberal cause, and has constantly defended the true ideals of genuine democracy.

We of the Jewish faith are particularly proud of his accomplishments because throughout all the years of his life—in his business career as well as in his public service—he has always lived up to the teachings of our religion, putting into practice the great spiritual teachings of our prophets and sages.

Just as he served our beloved America with all his heart and soul, so too has he served the welfare of his religion and his people. He has given devoted and selfless effort to every cause to alleviate the plight of his brethren throughout the world, and has been of particular help in the re-establishment of the land of Israel for the people of Israel. He has shown a unique appreciation of the need of Jewish education for our people in America, and has rendered great service

in furthering Jewish knowledge and in strengthening all our great institutions of Jewish learning.

His is a life that has reflected honor upon our faith and our people, and we are justly proud of the outpouring of

affectionate tribute that has been showered upon him on this notable occasion. It is our fervent hope and prayer that he and his dear ones may be blessed with health and strength so that he may continue his useful service for many more years to come.

—DR. ISRAEL H. LEVINTHAL

## Shabuot—The Climax of Freedom

THE significance of the festival of Shabuot—the festival of Weeks which we shall observe this year on May 20th and 21st, is set forth by the three names which tradition has given it, Hag Habi-kurim—the Festival of the First Fruits, Zeman Matan Toratenu—the time of the Revelation of the Torah, and Atzeret Shel Pesach, the concluding Festival of Passover.

Shabuot marks the end of the grain and barley harvest which began on the second day of Passover and the beginning of the corn harvest. On this festival the Jew of Ancient Palestine brought an offering to the Temple of the first fruits—two loaves of the new corn. It was both an act of thanksgiving to God and a declaration, which goes beyond Thanksgiving, that there is a close relationship between God and man in the joint enterprise of creation. Behind the symbolism of this procedure lies yet another message, embedded in the word Bikurim—First Fruits, that the terror of new things and future events can be dispelled only by seeing them *sub specie aeternitatis*, under the aspect of eternity.

For the Jew, however, the presence and operation of God had to be recognized not only in the events of nature,

but also—and in related ways—in some crucial phenomenon of history. Tradition, basing itself on the verse in the book of Exodus, "In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai," set this festival as the birthday of Israel, the anniversary of the date on which the covenant had been concluded between God and His people, and the Torah revealed. This historical event, Zeman Matan Toratenu—the time of the Giving of the Law, is the climax of the liberation of the Jews from the house of bondage, Egypt.

The struggle for freedom was the prelude to the events on Mt. Sinai. Freedom without the obligations of moral law spells anarchy and eventual tyranny. Lasting freedom must be founded on the recognition of an ultimate responsibility to God, from which recognition flow our moral and ethical obligations to our fellowman. Such a recognition must have a binding and unalterable character, otherwise it would deteriorate into a voluntarism of whimsical fancy. A miracle had to take place, cutting through time and nature, a Law revealed and a cove-

(Continued on page 4)

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## The Death of a Newspaper

**A**N EVENT occurred several months ago that was of deep significance in the development of Jewish life in America, and that should have provided much food for thought and caused concern. And yet, the saddest phase of it all was that it passed almost unnoticed by the vast mass of our people, and without mention or comment in practically the entire Anglo-Jewish press.

An old daily newspaper in the Yiddish language, the *Jewish Morning Journal*, which had existed for more than a half a century, died. True, its name is still kept alive—but the fact is, the paper is dead. Fortunately the owner of another

Jewish newspaper, Mr. Morris Weinberg, was able to take over the assets of the *Journal* and to absorb the paper. He showed a willingness to preserve at least the name of the dead by joining it with its own, calling the merged paper *The Day - Jewish Journal* (in Yiddish *Der Tog - Morgen Journal*).

The *Morning Journal* itself represented the amalgamation of two papers—the old *Tageblatt* (the *Jewish Daily News*) which was one of the first Yiddish papers to appear in America, and its own. I still remember—and I am certain that many of our readers still remember—when we had five or six Yiddish dailies.

Today there are only two—*The Day - Jewish Journal* and *The Forward*.

I mention this fact with a feeling of sadness in my heart. It shows the decline of the Yiddish language as a medium of expression in American Jewry. And it is a pity, because the Yiddish language has produced a rich literature which has given a great impetus to our cultural life in many lands and for several centuries.

We see this decline, alas, not only in the newspaper field but also in the Yiddish theatre. It, too, had a tremendous influence in the cultural life of our Jewish community, and that influence is also disappearing. The best of the actors are gradually leaving the Yiddish stage for the English theatre, and thus we see again the decline of the Yiddish tongue in Jewish life.

There are still a number of zealots working with devotion to preserve Yiddish. They are making tremendous sacrifices to maintain Yiddish-speaking schools, Yiddish lectures and discussions, Yiddish artistic programs. But we must admit that though their efforts are most commendable they have little chance for success. We must face the facts—with the practical stoppage of immigration, and with the new generation absolutely ignorant of Yiddish, there is no future for the Yiddish language on the American soil.

I know that this statement will be angrily challenged by the proponents of Yiddish. Just recently an eminent and outstanding scholar, Professor Tur Sinai, of the Hebrew University in Jerusalem, who was in America lecturing at some of our leading American universities, predicted that within the next quarter of a century Yiddish, as a spoken language, will disappear in Israel, and will almost disappear in America. Soon after, one of the writers in the *Day-Journal* bitterly attacked Professor Tur Sinai, and told him that such prophecies were made a quarter of a century ago, and then went on to give a glowing picture of the sup-

(Continued on page 22)

## EDITORIALS

(Continued from page 3)

nant between the Eternal and the children of Israel concluded. This moment of revelation at Mt. Sinai suffices and informs all the moments of Jewish history, past, present and future, giving them meaning and destiny. This festival was, therefore, fittingly called by the Sages, Atzeret Shel Pesach—the Conclusion of Passover.

For ages Israel stood alone in the extraordinary distinction of being "a light into the nation," wedded — as the sages put it—to the Divine Law. Slowly, the eyes of other nations were opened to the beauty of holiness. With the passing of the centuries the Law of Sinai came more and more to be recognized as the basis of human living. The story of the acceptance of the Law of Sinai has not been one of unbroken progress. Hostility to the Law of Sinai, and to the people who received it, has been a part, a tragic part, of its growing recognition as the ultimate law of mankind.

We pray, therefore, at this season of the Shabuot festival, that the Almighty Father will hasten the day when the Law

of Sinai will be acknowledged by all mankind, when every human heart shall be open to His teaching. Amen.

—BENJAMIN KREITMAN.

## A Worthy Memorial

**C**ENTER members who lived in the Brownsville section of Brooklyn still remember the fine spiritual leader of that community, the sainted Rabbi Simon Finkelstein. Many of the great institutions in that neighborhood, as well as throughout our city, came into being through his inspiration and guidance.

Six years have now passed since this revered Rabbi was called to his eternal rest. A number of friends of the Beth-El Hospital, one of the very worthy institutions of our city, who knew the great service that Rabbi Finkelstein gave to the hospital both in its founding and in its growth, desire now to show their appreciation by dedicating a pavilion in Beth-El to his name and memory. This is an effort that should be commended, and we are confident that many Jews who recall his service with blessedness will want to have a share in this worthy memorial.

—I. H. L.

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## ISRAEL'S INDUSTRIAL PROGRESS IN THE NEXT 5 YEARS

*Now that Israel has passed its first five years, what industrial development can it expect in the next five years? Following is an official forecast.*

**T**HE task faced by Israel industry today is threefold: to develop and utilize the raw materials which the country possesses; to integrate the beginnings already made in various directions, thereby reducing the number and volume of imports now burdening the country's balance of payments; and to develop those specialized products in which skill and quality work promise successful exports.

The rise of an important chemical industry is among the major developments to be expected within the next five years. In addition to the renewed extraction of potash and bromide from the almost inexhaustible resources of the Dead Sea, a great new center of chemical industry is to be developed near Haifa, based in part on the use of Negev phosphates and other minerals.

Caustic soda and chlorine, for which the raw material (common salt) is freely available in the country will be produced in a plant being erected near Acre. This plant will put at the disposal of Israel's agriculture and export trade a number of insecticides and materials for the making of glass, soap and rayon.

Many chemicals can be derived from the residues and by-products of oil refining, but it is as yet too early to foresee the full developments possible in this new field. Detergents for household, textile and other uses are already being manufactured and will soon be joined by chemicals for the paint industry.

### **Plastics and Rayon**

There is now sufficient equipment in Israel for the moulding of plastics. Within the next few years the manufacture of rayon may be expected to take its place among Israel's modern industries. Local caustic soda, and ultimately, local pulp from eucalyptus and some field crops now being experimentally grown, will go into the making of rayon, thus providing

a desperately needed local source of raw materials for the textile industry and enabling it to increase greatly the volume of its exports. Cellophane, a further product of the plant producing rayon, will add protection and appeal to goods "Made in Israel," while cords from rayon filaments will reinforce locally-made automobile tires.

\* \* \*

Israel-American Paper Mills will start in 1953-54 to supply the country with various kinds of paper. Cement bags, long imported at great cost in foreign exchange and so scarce that they had to be used again and again, are now being made in the country at the new plant of Paper Products Manufacturing Ltd., a joint enterprise of a Finnish paper concern and Neshor Ltd., pioneers in the manufacture of Portland cement in the Near East. Encouraging experiments are being conducted in the use of pulp from some native plants and the abundantly available eucalyptus, that immigrant tree brought here from Australia by Jews from Poland and Russia.

The pharmaceutical industry, already marketing a wide range of preparations, may be expected to develop on an increasing scale. Considerable expansion may be expected, particularly in the making of penicillin and various antibiotics already successfully manufactured by some local plants.

### **Metal Industries**

The emergence of a local steel industry may be one of the most notable industrial departures of the next five years. Before the exploration of the Negev's mineral resources has been concluded, it is too early to say whether Israel will be able to rely on local ores or whether, like Switzerland and Italy, it will have to depend on imported raw materials. Whatever the case may be, there is no doubt that the period under review will see steel from imported pig iron and local scrap being cast in Israel. A mill for the rolling of bars for construction, channel and other shapes is already being installed near Acre. This highly significant development will eliminate the necessity

for the inefficient import of an endless variety of shapes and types of iron and steel with its attendant waste, and at long last lay the foundation for a large iron-working industry. The estimated capacity of the steel mill is 150,000 tons annually, involving an investment of \$15,000,000.

### **Automobiles and Tires**

The assembly in Israel of cars, trucks, jeeps and buses has already started a chain reaction, producing an ever-increasing number of competent parts. No less important than its role in saving foreign exchange and supplying Israel with a much-needed export article is the impetus given by the Kaiser-Fraser assembly plant at Haifa to the development of a multitude of related and supporting industries. Safety glass, rubber and plastic parts from many local plants, batteries and radios, gears and bearings, tires and paints, are only a few of the items which will not have to be imported much longer. Not only will Israel-made cars roll on Israeli tires, but the Alliance Tire and Rubber Company at Hadera and the General Tire and Rubber Company at Petah Tikva will supply all Israel's needs for tires, in addition to exporting about half their production.

### **Precision Industries**

Israel's small manufacture of precision instruments will become an important factor in the export drive, together with the manufacture of clocks and watches. In the field of electronics too, the manufacture of gauges, medical instruments and communications equipment will round out the development begun when radios were first assembled in Israel.

### **Food Industries**

Canning and preserving enterprises were among the first set up by Jewish immigrants who found in the country a scanty native diet, its menu dictated by whatever was in season. Though Israel will not dispose of many surpluses of food for sale abroad except citrus fruit and certain early vegetables, the canning industry will aid in making seasonal perishables available all the year round. With

the great development of cold storage facilities during 1951-1953, freezing should come to the aid of older methods of food preservation in the coming years. Lake Tiberias and the Mediterranean and Red Seas will enrich the Israel's diet in proteins and vitamins with the completion of fish-canning plants at Ein Gev, Elat and Nathanya. These plants will also produce fish meal with a high vitamin content for chicken and cattle feed.

Sugar, once a delicacy and not a staple in the diet of all modern peoples, has up till now been imported in its final refined form. Within a few years, the country's needs will be provided by two local refineries which are now building their first units for the extraction of sugar from locally grown beets. These two projects will also make available syrup for sweets manufacturers and portable and industrial alcohol for a variety of uses.

### Building Materials

In transplanting a people, housing ranks with food among the first of all necessities. In a country denuded through the centuries of all timber suitable for construction, suitable building material sources presented a problem. However, by 1957, Israel's cement should be available in increasing quantities for export to many lands in Israel vessels, turning the over-abundant rock of our mills into much needed foreign exchange.

### Ceramics and Pipes

Ceramics of all kinds, from basins and bowls to tableware and tasteful objects of decorative art, as well as electrical insulators will be in ample supply for sale in Israel and abroad. Now that the Negev is yielding suitable sands, the glass industry is expanding greatly and will soon be exporting a sizeable share of its production, both sheet glass from the new Phoenicia plant at Haifa and glass containers for bottled goods and canning.

*Are you making use of the library of the BROOKLYN JEWISH CENTER? It contains one of the finest collection of books for reference and home reading.*

## A 1-WEEK TOUR THROUGH ISRAEL

*Here is a description of a trip through Israel, planned for only one week. It was prepared by government officials. Fascinating historical and travel notes are included.*

### 1st DAY

Arrive Lydda Airport; Drive to Jerusalem. Rest of morning free.

Ascend Mt. Zion and visit the traditional Tomb of King David; view of Temple area; visit the Church of the Dormition and the legendary Room of the Last Supper. Drive via residential suburbs to the settlement of Ramat Rachel, key defense post of Jerusalem during the War of Liberation (view of Bethlehem and the Dead Sea in the distance). Return to the shopping center of Jerusalem.

### 2nd DAY

Drive past the temporary quarters of the Hebrew University to the buildings of the Jewish Agency. Visit the Hall of the Golden Books (Jewish National Fund) in which permanent contributors to the redemption of land in Israel are inscribed. Inspect the Herzl study. Drive past the temporary quarters of the Knesset (Israel's parliament) and the Convention Center to the Tomb of Dr. Theodor Herzl. Thence to Ein Karem the traditional birthplace of St. John the Baptist, for visit to Church and Grotto of St. John. Return to Jerusalem where you inspect the Tombs of the Sanbedrin, catacombs carved in the rock 2,000 years ago. Return to hotel for lunch.

Leave Jerusalem for the coastal plain driving via the Judean Hills and later by way of the Road of Courage, built by Israel's soldiers and civilians during the War of Liberation. Stop briefly at Eshtaol, a new immigrant (Yemenite) settlement engaged in afforestation work and famed as the home of the youthful Samson; thence to Ramle to inspect the famed "White Tower" landmark of Crusader and Saracen times. Continue to Mikve Israel inspect the first agricultural school in the country (established 1870). Drive on to Tel Aviv for a brief tour (Great Synagogue, Museum Hall where Israel's Independence was proclaimed on May 14th, 1948, the beach with panoramic view of Jaffa). In the evening attend a concert by the Israel Philharmonic Or-

chestra or a performance by Opera or Habima Theatre. Return to hotel in Tel Aviv for the night.

### 3rd DAY

Leave early in the morning for Beer-sheba. First station is Risbon leZion, for visit to the famed Carmel Oriental wine cellars sponsored by Baron de Rothschild; drive to Rehovot, resident of the late President Weizmann, for visit to the Weizmann Institute of Science and the Agricultural Research Station. Continue to Givat Brenner, a typical kibbutz (collective settlement) with large scale farming, industrial enterprises (irrigation appliances, preserves, furniture), rest home and cultural center. Drive past kibbutz Negba, an agricultural collective settlement, key southern defense post of Israel where the invading Egyptian army was held at bay during the War of Liberation (1948-49), through the battalions of the Negev to arrive finally at Beer-sheba, Lunch.

After a brief tour of Beersheba, a former Beduin town and now capital of a rapidly developing pioneering district, traditionally the place where Abraham entered upon his Covenant with Abimelech, drive to Nir'am settlement, head of the water pipeline to the southern district. Inspect the pumping installations which are transforming this formerly unexplored wasteland into the country's main development area. Now drive on to Ascalon by the Mediterranean seashore, one of the five Philistine cities of Biblical fame, to inspect the 2,000-year-old Hellenistic ruins and the development area which is in construction. Drive to Nitza, an agricultural school on the site of a settlement temporarily occupied by the Egyptians during the War of Liberation. Return to Tel Aviv where you spend the night at your hotel.

### 4th DAY

Leave early in the morning for Haifa, driving past the excavations of the 3,000-year-old Solomonic town at Tel-el-Qassile and through the seaside resort of Herzlia.

From here, through the fertile *Plain of Sharon to Nathanya*, a seaside resort and center of Israel's diamond polishing and cutting industry for a visit of the *industrial establishments*. Continue to *Cesarea*, capital of the district in the days of the Roman conquest 2,000 years ago; visit the *Hippodrome*, the recently excavated *monuments*, the *aqueduct* and the ancient *harbor installations*. Continue along the foot of Mt. Carmel to the *Immigrant Reception Center* near Haifa where newcomers to Israel from all corners of the world are temporarily housed before resettlement. Lunch at hotel.

Tour of Haifa and Mt. Carmel: visit the *Technion* (Haifa Institute of Technology), the *Port*. Then ascend Mt. Carmel by the panoramic serpentine road, visit the *Persian Gardens* of the Bahai Faith and the central *Carmelite Convent* where the *Cave of the Prophet Elisha* is shown. After a tour of the *shopping center* return to hotel where you spend the night.

#### 5th DAY

Leave early in the morning driving via the *industrial zone* (oil refineries, cement, soap, automobiles, glass) to *Acre* where you visit the *Crusader citadel* where Richard the Lionhearted battled Saladin, the *Mosque of Jazzar Pasha* and the *fortifications* that successfully resisted *Napoleon's onslaught* in 1799. Continue now via the scenic mountain road passing through the Arab town of *Rama* to *Meron*, site of the yearly Spring Festival of Lag B'Omer at the Tomb of the mystic sage, Rabbi Simeon Bar Yohai. Visit also the ruins of an *ancient synagogue* (2nd century) with a view of Mt. *Atzmon*, highest peak in Israel (4,000 ft.) Drive to *Safad*, center of the mystic Jewish Kabbalist movement. Lunch at hotel.

Visit the *Synagogue of the Miraculous Scroll of the Law* and the "*Ari*" *Synagogue* (traditional house of worship of the major Kabbalist Sage, Isaac Lurie). Leave *Safad* for drive past *Rosh Pina* to *Capernaum* on the shores of the *Sea of Galilee*. Drive along the shores of the *Sea of Galilee* to *Tiberias* for visit to the *Tombs of the Jewish Sages*, the *sea fortifications* and the hot *springs* famed since Roman days. Spend the night in *Tiberias*.

#### 6th DAY

Drive along the shores of the Sea of Galilee to *Daganya*, passing on the way the *River Jordan*. *Daganya* was the first collective settlement to be founded in the country (established in 1909) and is known as the "Mother of the Kvutzo." Here you visit the *Gordon Museum of Natural Science*. Drive along the mountain road, skirting the slopes of Mt. *Tabor*, traditionally the Mount of Christ's Transfiguration, and drive thence via *Cana of Galilee*, to *Nazareth* where you visit the shrines (*Church of the Annunciation*, the *Workshop of St. Joseph*, *Mary's Well*, the *Table of Christ*, the *Hill of the Precipitation*). Lunch at hotel.

## THE "ROAD OF ROCK"

OVER 1,000 guests attended the opening of the "Road of Rock", linking S'dom at the southern end of the Dead Sea, with Beersheba, "Capital of the Negev."

In cutting the tape to open the route between the vast potash deposits in the Dead Sea area and the port city of Haifa, Prime Minister David Ben-Gurion stated that "the road is the most extraordinary in the world." He declared that "just as the opening of the famous Burma Road—linking Jerusalem and Tel-Aviv during the War of Liberation—was the climax of the struggle against human enemies, so the S'dom Road represents the climax of the never ending struggle against nature."

After the Prime Minister had cut the ribbon, a large truck convoy loaded with minerals from the potash and asphalt deposits roared over the road to the refinery in Athlit on the coast.

The new highway, which is the only road in Israel not laid over an ancient route, will reduce the distance between Beersheba and S'dom to 80 kilometers. The highway which has been under construction since 1950 drops from an altitude of 1,300 feet above sea level to 1,100 feet below sea level. Working conditions had been described as almost unbearable, with no relief shade being provided from the hot desert sun. Much of the road had to be constructed by blasting through solid rock, and at one point the highway was constructed by

Drive via the co-operative smallholders' settlement of *Nabalal* where you visit the settlement and a WIZO (Women's International Zionist Organization) *agricultural school*, to the Jewish catacombs of *Beth Shearim* where you inspect the excavations. From here, along the traditional "*Via Maris*"—the ancient sea road linking Egypt with Syria and Babylon—by way of *Petah Tikva* (est. 1878, first Jewish colony in the country) and *Ramat Gan* (garden city and industrial center), to *Tel Aviv*. Spend the night at your hotel.

#### 7th DAY

Return to Lydda.

pushing half a mountain into a gulch.

The new highway, which is 33 miles less than the old route, will allow for the transportation of potash and asphalt directly to port cities. Before the War of Liberation, potash had been shipped by boat to the northern end of the Dead Sea where it was loaded onto trucks that carried it directly to Jerusalem for subsequent rail transport to Haifa. With the outbreak of the war, the northern area of the Dead Sea was seized by Jordan, thus necessitating the construction of a new route.

### Hebrew University's New President

THE Board of Governors of the Hebrew University elected Professor Benjamin Mazar, Rector of the University as President of the Institution for a two year period. The Board decided that Professor Mazar should continue as Rector during his tenure as President.

It also named President Yitzhak Ben-Zvi, Honorary President of the University. Dr. George Wise, President of the American Friends of the Hebrew University, was elected chairman of the Board. Dr. David Senator was reappointed executive Vice-President. The Vice-Chairmen of the Board will be Dr. Moshe Smoira, Chief Justice of the Supreme Court; Mr. Daniel Auster, former Mayor of Jerusalem, and Professor Norman Bentwich, who for many years served as Professor of International Relations at the University.

**D**O WE Jews believe in the existence of angels?

It is true that our prayer-book has allusions to angels whom it mentions by name—such as Michael, the Commander of the Celestial hosts, his second in command, Gabriel, Metatron, who is associated with the Rosh hashono Shofar, and an angel who presides over the world of dreams.

In Yiddish folklore the angel drops raisins into the very mouths of the Jewish child on his first day in Hebrew School. The Talmud is replete with the activities of angels, and the Kabbalah maintained a peculiar intimacy with these heavenly personages.

Jews have treasured up in the course of the centuries a highly interesting literature on Angelology.

That pattern which has emerged out of the golden pages of the thousand-year-old Midrash is most tantalizingly extravagant.

And in the enchanting realm of legend and tale, the shining figure of the Archangel Michael, Israel's Guardian Angel, is supremely fantastic. From the earliest beginnings of Jewish history that has been his mission. Moreover, he is destined to play the shining role in the blissful days of the Messiah. His perennial feud was with the notorious Samael, Israel's Accuser, who first emerged as Satan in the Book of Job and years later as Mephistopheles in Goethe's "Faust."

When Samael was cast down from heaven, he took hold of the wings of Michael, whom he wished to bring down with him in his fall. However, Michael was saved from this dire fate by the timely intervention of the Lord God himself who came to his rescue.

It was Michael who engaged in the all-night wrestling match with his protegee, Jacob, whose name he there and then changed to Israel, the Prince of God, thus indicating that Jacob would occupy on earth the same titular position which he, Michael, held in the highest heavens. The Midrashic book, Abkir, describes graphically the memorable incident:

"At the break of day companies of angels came saying, 'Michael, the hour of singing in praise of the Lord has arrived.' Michael began to implore Jacob to cease wrestling, saying he was afraid the other angels might burn him (Michael) for omitting to take part in the heavenly

## OUR GUARDIAN ANGEL MICHAEL

By RABBI LEON SPITZ

chorus, and when Jacob refused, Michael struck his thigh—but quickly summoned the Archangel Raphael, the Prince of Healing, to heal Jacob's wounds."

The Zohar—the Book of Splendor—which is the Bible of Hassidism, reveals the interesting fact that to save Solomon's Temple in Jerusalem from desecration at the hands of the idolatrous Babylonians, Michael set it on fire himself.

On the first Purim in Shushan, the more Haman accused the Jews of Persia, the more Michael defended them in Heaven.

The Archangel Michael also functioned as High Priest in the Heavenly Temple, the *Yerusbolayim shel Maalob*, which is situated in the Fourth of the proverbial Seven Heavens. At this altar, Michael continues to sacrifice, since Jews ceased offering sacrifices some two thousand years ago.

The offerings he makes are the souls of the *Tzaddikim*, the just, whom he then guides into the gates of the heavenly Jerusalem.

When the Messiah comes, Michael will station himself at the pearly gates of Paradise, and in the name of God greet the worthies with the traditional Hebrew greeting, *Boruch haboh*, Blessed be thou who cometh in the name of the Lord."

The Archangel's official residence will be on a sequestered hilltop situated among seven mountains, surrounded by a grove of fragrant trees distinguished for their beauty. God will give Michael and his angelic team-mate, Gabriel, the keys of Hell to release the souls of the wicked and to escort them into Paradise. This is something quite distinct from either Milton's or Dante's terrifying notions of Hell.

Michael is more exalted in rank than any and all of the other archangels. He is the viceroy of God, and he is stationed at the right of God's lofty throne. He tenderly gathers up the prayers of men and women from the other subordinate angels and smilingly presents them to God, even though Henry W. Longfellow assigned this duty to Sandalphon in his celebrated poem "Sandalphon."

## A Look at the Treasures of "Angelology"

When King Solomon married the mighty Pharaoh's daughter, Archangel Michael, as the Prince of Water, drove a stick into the bed of the sea around which slime gathered and on which in later years Rome was built.

The entire theory of angelology reveals the interplay of Jewish and Pagan cultures which the Prophets of the Bible sought in vain to stem. The ancient Jews did take over angelology from their neighboring nations—and they in turn handed it over to the Moslem and Christian cults which refashioned the concepts to suit their own tastes.

Arabic lore, and especially the Al Koran, has fully recognized Michael's exalted station in the world of angels, but Mahomet seemed to favor the Archangel Gabriel and relegated Michael to the second place (in contrast with the Jewish viewpoint). Gabriel, Mahomet said, was the Angel who dictated to him the contents of the Al Koran.

An amusing story is told by an Arabic poet. Omar, the Caliph, or successor, to Mahomet, visited a Jewish school and, to his chagrin, was informed by the children that Michael was a Good Angel, the harbinger of peace and plenty. Omar angrily denied this allegation, and bitterly complained to Mahomet, who told him that the Archangel Gabriel had already protested to him against Michael's pretensions.

Moslem tradition has it that when Adam and Eve were banished from the Garden of Eden, Michael went to comfort Eve, while Gabriel consoled Adam.

On his death-bed Mahomet stated that Michael would join with Gabriel in praying over his grave.

In the Last Days of the World's Tomorrow, Michael will be one of the four archangels who will survive after every other creature has been destroyed.

Thus the Archangel Michael has passed through the stage of Jewish history as Israel's perennial champion, its fascinating teacher and its celestial priest.



# JEWISH YOUTH LOOKS AT THE FUTURE

## COLLEGE YOUTH AND RELIGION

By JULIAN WOLPERT

TODAY, indifference and apathy, characterize the attitudes of many college young people toward religion. Reproached by their elders and by their religious leaders, youth answers, "How can we participate in the Jewish religion if we can't even accept the first page of its Bible?" To many of our youth, it seems that the Biblical version of Creation is contradicted by modern science. Thus the most important contact with Judaism, the Bible, becomes a source of conflict in the mind of the Jewish college student, a conflict usually resolved at the expense of Judaism.

The college student is thrust into the world of knowledge. He is exposed to the accumulated ideas of many cultures. Impulsively, with the aid of his newly discovered tool, logical reasoning, he seeks to make value judgments concerning all the beliefs and traditions to which he has been exposed. In his attempt to re-examine Judaism he falls prey to the generic fallacy which allows him to discard the rituals of Israel. The two gods of the average college student are reason and science. No conclusion can be accepted unless it is reached by scientific reasoning. He is like the man from Missouri, he must be shown. Much doubt is cast upon such concepts as God, faith, belief, heaven and salvation. It is quite fashionable to laugh at the notion of God. With an air of superiority which a little higher learning helps him to acquire, he looks upon all those who still cling to a God idea as old-fashioned. The stereotype of religion which he sets up is one of a central authority handing down dogma to simple followers. This stereotype is to him unacceptable.

The Jewish college student is not immune to these influences. His experience with Judaism has often been limited to rituals which he feels interfere with his modern American life. College study enables him to rationalize his prejudices against Judaism.

Is the Jewish student therefore adjusting himself to American life without retaining any part of the culture and the

*At the Brooklyn Jewish Center Synagogue services on Sabbath morning, April 4th, the pulpit was given over to four representatives of the Junior League of the Center, who discussed the general theme of "Jewish Youth Looks at the Future." The addresses of these college students were of such high order and made such a deep impression upon the congregation, that we are publishing them in the Review.*

heritage of his forefathers? Is the Jewish student trying to escape from his Jewishness and his association with American and world Jewry?

Actually, this is not so. The Jewish college student is a member of a minority. He is away from the Jewish environment of his youth. To find roots so that he will not feel completely an outsider, he must join Jewish social and Zionist groups, and he is on constant guard against anti-Semitism.

However, these tangential associations with Jewishness do not resolve his intellectual conflicts. Reason would seem to triumph over Judaism, or what the college student conceives Judaism to be. The student, while retaining his associations with Jews, turns to other systems of ideas, to so-called positive philosophies, which he feels are much more conducive to modern life—to ethical culture and

other secular beliefs and to extremist political movements.

This need not be, if only these Jewish college students would study Judaism and recognize what it has to offer the youth of today.

Judaism is basically rational. The prophet Isaiah enjoins Israel in these words, "Come now and let us reason together." The crowning glory of our faith is that it emphasizes the commandments, to study and to know. Judaism has no unchanging body of creed and dogma, no profession of belief, apart from our way of living which wins for us salvation.

Judaism accepts all universal truth. All truth in science, in ethics, in morality, and in philosophy is but a glimpse into the revelation of the Divine Truth. Thus the Bible presents no conflicts with basic scientific principles. The Bible is not to be looked upon as a textbook of science except as a source for the study of the science of human relationships. The Bible is a universal and everlasting textbook of moral and ethical principles. Judaism has never found any difficulty in incorporating newly accepted scientific truths into its spiritual storehouse. Even the latest theory of Albert Einstein seeking to explain all the forces of our universe is perfectly conducive to Jewish thought. While Judaism recognizes the Torah as the basis for its faith, every generation in Judaism has produced its own commentary in the spirit of the philosophic and scientific views of its age.

Judaism is not in the form of dogma that people must accept. We are encouraged to learn more and discuss more, to question more and reason more. Judaism can stand the test. The tragic fate of Judaism today is the indifference of its youth. Judaism welcomes sincere challenge, but it cannot withstand indifference from us, the future leaders of the Jewish community. Therefore let us study Judaism and become more aware of what it has to offer the modern college student so that we may bring our conflicts, our questioning, and even our doubts into the mainstream of Jewish thought. Judaism will gain from this exchange of ideas, and our lives too, will be enriched and made more meaningful.

(Continued on next page)



Julian Wolpert

## JUDAISM'S CONCEPT OF GOD

By ROCHELLE LOIS PERLEN

THE problem of the existence and reality of God cannot be resolved by the mere application of man-made reason and logic. The attempt to perceive God with the senses or contemplate God with the mind have led only to vicarious speculation, speculation that is doomed at the outset. Non-believers have never been permanently convinced of the existence of a Divine Being through the process of logical reasoning. Systems of belief based upon elaborate descriptions of God, his powers, and his abode have been largely rejected by modern man, who will not resort to faith.

In essence, Judaism is not speculative. In its two greatest monuments, the Bible and the Talmud, there are no theological discussions of the existence of God. Judaism takes God for granted. The Jews do not just believe in God as a result of philosophical speculation, they know him by intuition, and experience his reality through the prompting of their souls.

The Jewish religion asserts the existence of God and allows the individual to experience him in terms of the individual's temperament and the individual's personality. Judaism is thus able to generalize about the attributes of God, yet it avoids any detailed discussions of his essence. The God of the Hebrews is revealed first in the Bible, from which the following definition may be formulated: God is that creative power at the heart of the universe, which called it into being; He governs its unfoldings. His ways are manifest in the laws of nature, and are revealed in history. The Universe reflects his unity, his intelligence, his creative power, and his righteousness. God, while not visible to man, is revealed in the wonders of nature, in the processes of human history, in the creativity of the human intellect and in each man's conscience. The Hebrew Scriptures because of their incomparably lofty vision of God, and their supreme ethical idealism, are in a special sense, God's revelation. Recognition of God in the world, and the drive for ethical perfection, are the two greatest contributions of the Jew to the world—two, that are really one.

The God of the Hebrews is all powerful.

He is a just and merciful God who rewards the righteous, and punishes the wicked, yet looks upon us all with love and kindness. Judaism recognizes the incorporeality of God. Above all, the Jew believes in the unity of God as described in the "Shema" and thus he rejects the Trinity of Christianity and the dualism of Eastern religions.

One of the greatest concepts of dualism is our belief in free will. God has endowed man with the power to choose between good and evil. Thus we understand how God, who is good, permits evil to exist. For evil is man-made; but God has no share of evil in himself. Man is created free from sin, and his destiny lies in his own actions.



Rochelle Perlen

The God of the Jews is so great in his powers and perceptions that it is extremely difficult for the human mind to grasp his meaning. Yehudeh Halevy has expressed this thought beautifully in one of his poems:

"O, Lord where shall I find thee?  
All hidden and exalted in thy place  
And where shall I not find thee?  
Full of thy glory is thy infinite  
space  
Longing, I sought thy presence  
Lord, with my whole heart did I call  
and pray,  
And going out toward thee, I found  
Thee coming to me, on thy way."

In spite of the Jewish acceptance of the infinity of God, the Jews have formulated a personality for him in which they sum up his powers, his attributes

and his expectations of man. Between God and Man stands no one. Men, through their sins, may make themselves unworthy of his presence, and come to feel alienated from him. But each man must redeem his own soul, for there is, and there can be, no vicarious salvation. So, man must hold certain feelings in his heart that he may shine with favor in the eyes of God. Man must love God, as did Moses—"Very nigh unto thee in thy mouth, and in thy heart, that thou mayest do it." Love for the Almighty consists of an intense awareness of his presence, appreciation of his nature, gratitude for his Goodness, and understanding of his purpose. To be at peace with him and to guide one's life by his light, must be our goal.

## THE MEANING OF RITUALS AND TRADITIONS

By RENEE ROSENBAUM

I THINK of myself as a very fortunate person, having been brought up in the full richness of Jewish life and tradition. Every holiday, every custom, and every Sabbath has a personal interest for me. As far back as I can remember, I recollect how the stories of the holidays were told to me, how I learned the stories from the Bible, and how the many customs of Judaism became meaningful to me.

On the other hand, I have found a certain lack in the lives of my friends. There is nothing there to cling to, no joy and happy expectation of the forthcoming holidays, but only a drab day by day existence. These friends have no belief in God to strengthen them in time of stress. They miss the oasis of joy which the holidays provide in our burdensome everyday world.

Why has this come about? How has this so-called "lost generation" come into being?

When many Europeans came to settle in this country in the late 19th and early 20th centuries, they brought with them most of the customs and traditions of traditional Judaism. As their children grew up, these parents were anxious to pass on their heritage to their American-born children.

(Continued on next page)

However, the desire of many of these young American Jews to become fully assimilated was stronger than the efforts of their parents to bring them up in Hebraic tradition. For too many, being a Jew seemed a barrier to becoming a full-fledged American. With shocking unanimity, they cast off their Judaism for science, for liberalism, for radicalism.

These children have become so assimilated that now it seems that their being Jews is only an accident of birth. They have taken over many of the customs of their Christian neighbors and completely neglect their Jewish heritage. These children of the lost generation enter a synagogue only twice a year, on Rosh Hashannah and Yom Kippur, if they do so at all.

During the winter season of the year, they admire the Christmas trees, during

candles on Friday night will impart peace and tranquillity. The serenity of the Jewish family will be recaptured in its truest form when the Sabbath will again become part of Jewish living. Every custom and every ritual connected with the holidays will take on added beauty. The lighting of the Hanukah candles, the eating of the meals in the Sukkah, the Simchas Torah procession—all the rituals provide paths along which the children of the lost generation may once more return to the ways of their fathers.

### THE SPIRITUAL RICHES AT THE CENTER

By ROBERT KRITZ

**H**Ave you ever stopped to think of the many things around us which are designed to capture the interests of our young people? If I should ask you to make up a list of such activities, I wonder how many of you would include the Synagogue? Some of you might even question whether the Synagogue is designed to capture the interests of young people.

The Brooklyn Jewish Center has always believed that its program could be successful only to the extent that it provides for the needs and interests of the youth of this Jewish community. Traditionally, the Synagogue has been Bet-Ha-Tfillah (prayers) Bet Ha-Kasset (assembly), V'Bet Ha Midrash (study). As for a Bet Ha Midrash (study), I'm sure all of you know how successfully the Center Hebrew and Sunday Schools, under the guidance of Rabbi Lewittes, carries on this function.

The need for proper Jewish education, such as we have here at the Center, is basic, if we are to have young people who accept their Jewishness as a blessing, and not as a burden. Our Center also serves as a Bet Ha Kneset! In all our clubs, from the youngest to the oldest, basic ideas concerning Judaism are discussed as part of the club program. Positive Jewish attitudes are encouraged through forums, entertainments and guest speakers. In this way, our clubs attempt to awaken in our young people an awareness of their rich Jewish heritage. Through this awareness, many of them have developed an interest in the activities of the Syna-

agogue. Our clubs are affiliated with the Young People's League and the United Synagogue Youth, both of which are branches of the United Synagogue of America, the fountain head of Conservative Judaism.

Through these organizations our youth groups are able to hand down our experiences to the wider body of conservative Jewish youth, and we in turn, can profit from the ideas and services of similar groups. Such an interchange of ideas adds vitality to conservative Judaism throughout the country. The underlying aim of YPL and USY is to enrich the Synagogue experiences of young people so that attendance at Sabbath Services will become a normal and acceptable pattern of behavior for them.

We must all agree that the Center



Renee Rosenbaum

the Spring season they find beauty in all the ceremonials connected with Easter. As for Chanukah and Passover, to them these holidays have little meaning.

How can these children find themselves? How can we help them?

We must introduce them once more to the beauty of the Jewish rituals and traditions.

Through the Jewish youth program, the Junior Congregation, which makes the service meaningful to them, through the Oneg Shabbat, through practical Zionist activities such as U. J. A., we can make Judaism once more significant to the youth of our generation.

The scene of a mother lighting the



Robert Kritz

superbly fulfills its function as a Bet Hatzalah. In order to meet the needs of children, we have a children's congregation of unrivalled excellence. Young people head the service, act as *chazananim*, read from the Torah, and even preach the Sermon. On an older age level, the Center has encouraged both the Young Folks League and the Junior League, aside from the Junior Congregation, to conduct occasional services so that these groups may participate in maintaining and carrying on the traditions of prayer which have been handed down to us.

Each one of these groups proves that it is quite capable of conducting a beautiful and informative service. And yet,

(Continued on page 23)



**B**ERTHA, his wife, was dead. They had expected and dreaded it for many long months, and had adjusted to the final stroke of completion to a human life with surprising speed and balance. But he, Aaron, would never find other outlets like the children had. The emptiness and loneliness had hardly begun for him. Like a long aching tooth, the sharpness had been dulled, but the discomfort and annoyance remained. Yet, it was not this upon which he focused now. No, it was a little thing; why must he be such an outrageous fool about it? Just two old, old pieces of furniture that simply would not do for three such bright, lively *modern* girls.

If only Bertha had reconciled herself to the idea of their departure—before her own from this world—and had told him it should be done. It would not then have been so hard. If only they had not meant what they did to him. . . . a reminder of all the beautiful dead times of long ago.

Eva came to him, sat beside him on the new couch he had been persuaded to buy only three months before, and which already contrasted so brutally with the rest of the living room. Her brownish-blond hair was swept up in the back, away from her neck, giving her a clean, cool look of neatly attractive femininity which reminded him of Bertha as a girl in the old country. A slimmer, more sophisticated Bertha—but in the pale blue eyes, and the faint freckles around the mouth and cheek bones—one of Bertha's potential selves. "Daddy, what's the use of having a modern couch and easy chair and a new light fixture if we have to keep those things in the room. They're so ugly! George is coming from Fort Dix to take me out tonight. I want so to make a good impression! How can I in this ugly room?"

"Yah, yah, it's right. Should have a nice room to entertain your boy." He shrugged as he spoke. "Yah, yah, we must change the room. But they are such good furniture. You know what a junkman would give me for them—maybe a dollar! How can you let them go for that?"

Ida, the little one, was preparing supper in the kitchen. She was the most helpless and dependent, and also the one to whom most of the responsibility fell.

## *A Poignant Story of Our Inanimate Survivors*

# PIECES OF FURNITURE

By FRANK D. MILLMAN

She had just gotten the summer vacation from high school and she would not work or look for a job this summer. She would keep house. Only, none of Bertha's girls could really do anything around the house. Their mother had never permitted it. She had dominated the kitchen jealously and possessively, and felt it an insult to herself to allow her girls to dirty a finger. So Ida struggled helplessly each day to clean a bit, shop a bit, and rack her sterile mind for the evening menu. Whatever it was—all were grateful, and satisfied, particularly her father, who felt guilty that his daughter should have to bear this responsibility. After all, she was only a child.

Now Ida, with the jet-black hair and drooping mouth and chin that gave her the quiet sad look, and the coloring that came from his side of the family, put down the tray of cheese, set it and the container of milk on the chrome table and joined her sister's offensive with her own words.

She pointed to the furniture in question. "It's no use, daddy. You're not going to suddenly find an extra room to put it into tomorrow. Get rid of it. It doesn't fit. We want a table for the television set. And it should be in that corner where the dresser is. There just isn't enough room!"

"Even if there was," Eva added, "it wouldn't look good: an old dining room set and a modern living room."

It was a large living room, with a new light fixture of flat rectangular fluorescent in yellow glass set close to the ceiling. It had a new coat of blue paint. There was a big couch and two easy chairs with coral and white print, custom-made covers. On the right side of the room, in the corner, was a large massive piece of furniture bought twenty-five years ago, a glass display cabinet with chest of drawers below and elaborate wood carvings on the upper glass doors and the hardware. The wood was a rich dark mahogany. In the left-hand corner of

the room was its junior-sized, sister-piece, a matching dresser on enormous thick legs also possessing detailed expensive hand carvings. They had been purchased by Aaron and Bertha less than a month after their marriage. They had started with a very cheap bedroom and kitchen set, but had spent four hundred dollars for the dining room pieces. The long dining table and another chest of drawers had gone with the invasion of the couch and chairs. They had been thrown in the cellar and later sold to a junkman for four dollars when the dust and dampness began to eat into the wood, and tear at Aaron's heart.

"You know what happened to the table in the cellar? Better to give it away to anyone than put it in the cellar. As soon as you put it in the cellar it is not worth anything. A cellar is full of dirt and dust and coal. And the dampness gets into everything quickly. Ah, they are such beautiful pieces! My children have hardly touched them. We almost never moved them. They are like new. Just see—if one had to buy such pieces from the second hand man, he would want much for them."

There was the quick tread of heels in the hall, the door flew open and Lena, the oldest, tired and grimy from work, but the loveliest of all, entered. She had a package of groceries in one hand, her pocketbook, a movie magazine, the *Times* and a stenographer's notebook in her other. She had just gotten a better job this week and was worried about her stenography. She practiced it on the train to and from work. There was a speck of soot on her chin, and a film of perspiration under her eyes, but they were deep blue bright eyes. Similar to Eva's in coloring, but with a brightness and depth Eva's eyes would never achieve. She was the oldest, and she had always been closest to him. She had been old enough during those terrible depression



years to understand, sympathize and even to comfort him. That summer, when the infection spread in his leg and for a time they thought he might lose it, she had sacrificed her vacation, the pretty clothes she could have earned, the good times with other boys and girls she might have enjoyed, to cheer his invalidism. Bertha, his wife, had never understood the depression, the years of unemployment relieved only by a day or two of work every few months. The economics of it was a deep mystery to Bertha. She only knew that for some unfathomable reason she was unable to buy all the food she should have brought home for their table, for the children, for Aaron. How could such a workman not find employment? Who would not hire such a capable worker? Most of all, she could not understand the way things came to pass that even after his leg was completely healed, he would not venture to look for work for weeks at a time, and only shrugged his shoulders when she asked for money before going to the market.

Then the slow struggle toward some measure of security as the bad years passed. His brother Jake, who owned two old three-family wooden buildings on this street, had sold him an interest in a house. Aaron had worked and saved with painful purpose until he managed to buy the house completely from Jake, who was growing feeble with the years and could not keep up the maintenance of two constantly ailing buildings. There was now a small bank mortgage on his home, but he easily kept up the payments. For all practical purposes it was his home. He was an owner of property—it was the one proud achievement of his life's work.

Now Lena was going steady with a fine boy. A student without a penny, but an admirable boy of excellent character. Aaron was so happy for Lena that he would not permit the thought, except—very rarely—when the house was empty and the silence a pressure in his ears; when all the girls were out, the furnace in the cellar had been tended, and he was completely alone, uncomfortably with himself. Then, for only a fleeting moment, would he allow the thought: it would be so good if Lena

would stay a while longer with us, just a little while longer. She is so young. It is dreadfully lonely when she is not here. The young man is only a student. No money, no immediate prospects. In the house, here, she is needed so desperately.

But at all other times, there was joy in his heart for his firstborn, his oldest and dearest Lena, was happy—she was in love.

"Daddy," she cried, "I've got so much to tell you. Wait a second." She took off her coat and set her things on the coffee table.

Ida helped her. "Lena, Joseph's mother called. She said you should call back. . . ."

"I spoke to Joseph and his mother. That's what I want to tell you about. Daddy, daddy, Joseph is going to announce our engagement! We must invite his parents tomorrow, and also Aunt Hannah and Shirley. They'll be insulted if we don't invite them. We'll have to set up a big table in the living room and prepare a special feast."

Amid gasps of surprise and joy from her sisters, Aaron spoke, slowly and heavily: "Lena, oh, my daughter, what good news! Of course, we'll have a . . . banquet! You'll see what a fine celebration we'll have. Don't you think I haven't been sacrificing and saving and working for years for this? Ah! and wait, you'll see what a fine wedding we will have. Tomorrow's the party? I'll bring in the kitchen table and," he paused a moment, thinking of something else, "it's a pity we don't have the dining table we gave to the junkman. It would be

better than the kitchen table. It was big enough for more than twelve people." Lena went to him and hugged him happily. She had to make this move which he desired but could not express; they all knew how reserved and shy their father was.

Ida saw the opportunity to make her point, to exploit the situation. "Papa, now the two pieces must go. How will they look with Joseph's parents here and a big celebration of Lena's engagement?"

"Yes, papa," Lena agreed. "It doesn't fit at all. It takes up space."

"It's ugly," Eva added. But Aaron had not heard her. He was still listening in his mind to his oldest. Lena said it did not fit. Lena, his dearest, would not be happy if it remained. It would spoil her day. It would embarrass her. This he could not permit. Tomorrow was an occasion. He must do what the occasion demanded.

"All right," he conceded wearily. "I will put it in the cellar tonight."

In the evening, when all the girls had finally left with their boys, he went to visit his brother down the street. The old man, whom the children called Uncle Jake and hardly noticed as he softly tiptoed in and out of their home, stepping quietly with the aid of his cane, back bent over, always wearing the black hat, and seldom uttering a word to anyone but Aaron. As soon as he greeted Jake, the old man complained for the thousandth time about his legs. They didn't work any more. He would knock his fist against them while complaining, as if they were dead tree stumps. Then he was silent. For him there was nothing more to talk about, nothing more worthy of discussion.

Aaron told him, enthusiastically, proudly, of his daughter's engagement. He boasted of his good luck before the only person before whom he could do so without intense embarrassment. "Mazel-tof!" the old man said. Then Aaron told him about the furniture, the two beloved pieces that must go now, or rot in the cellar until the wood fell away.

"Jake, my brother, I will give it to you . . . for nothing, a present. Remember, I gave you the dresser when we had no room for it. Come over tonight, we'll get some help and bring them to your place."

## SUGAR AND SALT

PUT into any episode or thought  
A tear—a touch of sadness,  
Forthwith a minor miracle is wrought;  
It has new gladness.

Add to a sugared dish that will not  
sweeten

A pinch or two of salt,  
At once what was not ready to be eaten  
Is free of fault.

Where'er I ponder beauty that is faultless  
A tear comes to my eye;  
A savory dish must ne'er be saltless;  
Wherefore I cry.

—CHESTER JACOB TILLER.

"I don't need it."

"But, Jake, they are such beautiful pieces. Valuable. You know what they would cost if you went to buy them? Maybe a hundred dollars, maybe more!"

"I don't need any furniture."

"What do you care, Jake. I won't cost you a penny. I'll get someone to help me bring it over. You could always use it, even just to decorate the rooms here. I want to give it to someone who will appreciate it, take care of them."

"But, Aaron, I have no room for them. I think maybe I break up this apartment into two and rent the larger. My son gives me little, the extra rent will help. So I won't have room either."

Aaron sighed. He knew his brother had had this in mind for a long time, but he also knew he was likely to die before getting around to it. He was defeated. He left with a nod, and went to the junkman across the street. He told him about the furniture.

"They are beautiful pieces, treasures, antiques, worth much to one who needs them for his home."

"I'll take a look at them this evening. If they aren't too bad, I might let you have five dollars for them."

Something choked up in Aaron's throat. An impotent anger at this outrage made his lips quiver.

"Never mind," he said, "I'll put them in the cellar."

"Second hand furniture goes through many middlemen. Has to be polished and fixed up. We can't give much for it."

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Aaron didn't understand this business about "middlemen," and what was this nonsense about fixing them up and polishing them? Why, they were like new. His children had been so careful. They had hardly touched the furniture. He had been careful never to move them. They had been polished and rubbed with oils regularly. He gave a grunt of comprehension while understanding not at all, and left.

Later that night, when the children returned, the tables were set end to end in the living room and covered with the finest linen tablecloths and napkins. Bertha had preserved for just such a celebration. The food for tomorrow was

being prepared and the house was beginning to shine and glow from the rubbing, polishing, dusting and mopping. He had never seen his girls work so efficiently, so energetically, in their home. The furniture had been carried down to the cellar. Ida and Eva's boy friends had been glad to help. Now, he stole away from the busy preparation and went down to the cellar, acting as if he were going to tend the furnace.

He went straight to the big display cabinet. His big gnarled fingers stroked the wood lovingly, lightly, as if they were petting a woman's hair, Bertha's hair. He thought of Bertha now as he looked into the glass and saw his reflection. Bertha's face appeared beside his. The sagging flesh around the chin and cheeks, the large blue glass eyes, the play of a smile and a frown on her features. His eyes rested on her rumpled gray hair and he caught himself about to say: "Bertha, comb your hair." His lips clamped tight but the familiar words rang in his mind: "The children will be home soon. Bertha, put on a clean dress. The children want to be proud of their mother."

The shelves behind the glass were empty now, but the present faded away. With Bertha's face beside his in the reflection, he could see the wedding presents they had been given, gleaming, colorful and picturesque in the cabinet, enhanced by the glass and the magnificent piece of furniture. There was even the engraved green dish sent from Latvia by an old beau of Bertha's. They had laughed happily over it, and Bertha had been so proud of the opportunity to constantly remind Aaron of her childhood lover across the seas. Aaron had not minded. He knew it was just a school friend and was even grateful that it afforded Bertha this opportunity for pride and boasting. He reached out for it, wishing to read the inscription on the back. The glass stopped his finger and the finger shattered the reflection. The memories disappeared from the glass of the cabinet and returned to the darker recesses of his mind. His thick, knobbed fingers wiped a film of tears from his eyes. He was an old fool. Let it rot. The past is dead, gone.

The present lives. Lena, his own, was engaged. Soon she would be married; soon she would leave his home. Lena would be so happy. What else could matter? Bertha was gone. It could not hurt her. Hurt her? Why, she would rejoice as she had not been able to rejoice in a decade were she here to witness this tomorrow. At the wedding, he would stand for Bertha, too. Both of Lena's parents would be present: Aaron, and Bertha, alive in his heart. What was a piece of furniture? Stupid memories? Symbols of age, senility! How wonderful it would have been if only Bertha had lived to see her oldest marry.

Then he noticed that even as he thought this, his left hand was caressing the rich wood, like one caresses a baby, like his thick hands had touched, stroked, ever so gently, his Lena when she was an infant. His other hand closed over it and pulled it away as if fearing it might

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## MY TEARS

THEY say man's medicine is laughter. But weeping too can bring relief. I shall not laugh until long after Mine eyes are done with grief. For when my tears have ceas'd from suffering's sadness They still will overflow for beauty's gladness.

—CHESTER JACOB TELLER.

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have a will of its own. "Enough, I must stop acting like a senile fool!" he told himself. He began to search about in the dim light of the basement until he found the hatchet with the long broken handle. His hands paused a moment, as if halted by a wall, before they reluctantly fastened on the handle.

Minutes later, the door leading into the cellar opened. Ida, a dish towel in her hand, her apron stained with grease, called down to her father: "Papa, papa, what's that noise we've been hearing? What are you doing down there? Come up and help us."

"Soon, my daughter, soon. I'm just chopping some wood for the furnace."

# NEWS OF THE CENTER

## Institute of Jewish Studies Closes Successful Season

On Wednesday evening, March 25th, our Institute of Jewish Studies for Adults held its formal closing exercises for the season. Brief addresses were delivered by Rabbi Levinthal, Rabbi Kreitman and Mr. Julius Kushner, Chairman of the Hebrew Education Department of our Center. A message was also read from Dr. Reuben Finkelstein, Chairman of the Institute Committee. The students of all the classes were enthusiastic with the work accomplished this year and are already looking forward to the resumption of the classes in the fall. Two of the groups, one in the Advanced Hebrew under the tutorage of Mrs. Evelyn Zushman and the morning class in charge of Dr. H. Freedman will continue their sessions throughout the month of April.

## Impressive Program For Consecration Services Being Planned

Our annual Consecration Services will be held at the services in the Main Synagogue on the first day of Shevuoth, Wednesday, May 20th. Eighteen girls will take part in the service. A very beautiful program has been prepared in which all of the girls will take part.

Members of the Center and their families are cordially invited to worship with us that Shevuoth morning and witness the Consecration services.

## Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. David Kershner of 95 Eastern Parkway on the Bar Mitzvah of their son, Bernard Aaron at the Center this Sabbath morning, April 25th.

Best wishes are also extended to Mr. and Mrs. Abraham Sokolow on the celebration of their son Peter's Bar Mitzvah at the Center this Saturday morning, April 25th.

## Spring Gym Schedule for Men

Beginning May 1st, the gym and Baths Department will be open on Fridays for men and boys from 1 to 5 p.m. The schedule for the rest of the week remains the same.

## CHAIRMEN OF STANDING COMMITTEES

OUR President, Dr. Moses Spatt, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Max Herzfeld, Chairman.

Catering Committee: Hon. Emanuel Greenberg, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevra Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts Committee: Morton Klinghoffer, Chairman.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Maurice Bernhardt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.

Institute of Jewish Studies for Adults: Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Hon. Chairman; Frank Schaeffer, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Chairman; Isidor Lowenfeld and Israel Kaplan, Vice-Chairmen.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Abraham Ginsburg, Hon. Chairman; Jack Sterman, Chairman; Louis Daum, Vice-Chairman.

*Sub-Committees of the Religious Committee*

Musical Services: Irving S. Horowitz,

Chairman; Ushers Committee: Carl A. Kahn, Chairman.

Social Committee: Saul S. Abelov, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Philip Palevsky, Hon. Chairman; Max Goldberg, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Irvin I. Rubin, Chairman; David M. Gold and Lawrence Meyer, Vice-Chairmen.

## Mr. and Mrs. Club

One of the most outstanding and best attended meetings of the Mr. and Mrs. Club was held at the Center on March 23rd at which time the topic "Is It A Man's World?" was discussed. The evening's program was presented by a panel consisting of Rabbi Mordecai Lewittes, who discussed "The Role of the Woman in the Jewish Family"; Mr. David Gold, who reviewed and discussed Margaret Mead's well-known book "Male and Female"; and, Mrs. Rita Safer, who reviewed and discussed Ferdinand Lundberg's book, "Modern Woman, the Lost Sex." Mrs. Laura Rubin acted as Moderator, introducing the speakers and leading the discussion from the floor.

Following the fascinating presentation by the panel, the audience reaction was both heated and vociferous with many members presenting animated defenses for and indictments against the views expressed by the panel.

Well, "Is It A Man's World?" We never actually reached a final conclusion, but we certainly enjoyed ourselves trying. So ended an absorbing evening.

The meeting held on Wednesday, April 22nd highlighted a film-illustrated lecture on Investments by a representative of the investment firm of Merrill, Lynch, Pierce, Fenner and Beane, which also

(Continued on page 18)

## IN TRIBUTE TO JOSEPH GOLDBERG

*Following are a few of the messages sent to Mrs. Joseph Goldberg on the passing of her husband, the beloved Administrative Director of the Brooklyn Jewish Center. It was too late to publish in the March Memorial issue of the "Review."*

Please accept sincere condolences both for myself personally and on behalf American Fund for Israel Institutions on untimely passing of Joseph Goldberg. It was our privilege to work with Mr. Goldberg on a number of occasions and we were always profoundly impressed with his deep devotion to many worthwhile causes.

EDWARD A. NORMAN, *President*,  
American Fund for Israel Institution.

I knew your greatly lamented husband over a period of many years, chiefly through the BROOKLYN JEWISH CENTER REVIEW, and learned to appreciate and highly esteem him for his fine and noble qualities of head and heart. He was kind and gracious understanding and courteous, and his passing will leave a void in many a heart even outside his immediate family. I hope that you will find comfort in the fine life he lived.

JACOB S. MINKIN.

Just read of your tragic loss. I am sure that everyone at the Center will always remember Joe. Please accept our heartfelt sympathy.

MR. AND MRS. RICHARD TUCKER.

Deep and sincere sympathy and consolation is extended to you at this time of very great sorrow in the passing of your dearly beloved husband.

This message is from the entire Metropolitan Branch of National Women's League of the United Synagogue of America.

MRS. BARNEY ADLER, *President*,  
National Women's League of the  
United Synagogue of America.

Joe Goldberg of blessed memory, devoted his life to all Jewish causes. His Shem Tov should be a constant source of comfort to you in this hour of your bereavement.

He was a man who was respected by his colleagues for his wisdom, his understanding and his deep sense of humility. Brooklyn, as well as all Jewry, has lost a devoted friend.

MAX D. WEINLES, *Executive Director*,  
Congregation Shaare Torah.

I cannot tell you how sorry I was to learn of the loss which you and the community sustained in the passing of your beloved husband, Joe.

It is quite difficult to offer consolation, when the grief of your bereavement is so fresh in your heart. May you find solace in the knowledge that Joe was endowed with fine qualities of heart and mind and that he enjoyed the respect of a host of dear friends.

May we resort to the custom hallowed by ancient Jewish tradition and pray fervently that the Almighty in His infinite mercy assuage your grief and console you among the mourners of Zion and Israel. It is our sincere hope that your household will be spared any further sorrow in the years to come.

JACOB SALZMAN,  
Yeshiva University.

True greatness is measured neither by power nor public renown but by character and dedication to a worthy cause. Measured by such standards Joseph Goldberg was a truly great man whose devotion to the Jew and Judaism was outstandingly characteristic throughout his active life.

In his modest but very effective manner, he served the cause of Zion reborn.

May the memory of his blessed life in spite to a greater dedication in behalf of God, Torah, Israel and America.

—RABBI A. M. HELLER.

Words come to me haltingly to give expression to my feeling of loss on the passing of my dear friend, Joseph Goldberg. The calmness and the tranquillity of his spirit, the serenity of his soul and the dedication of his character, which so profoundly influenced the development of our beloved Brooklyn Jewish Center, can perhaps be expressed best in a song which does not have the limitations of

the human vocabulary, a *nigun*. The melody of his life sings in my heart and will never be forgotten.

Every phase of Judaism was dear to Mr. Goldberg. The important role which Jewish music could play in fostering Jewish life did not escape his attention. Because of his understanding of this aspect of Center programming, and his constant encouragement, the musical activities of our Center have become an inspiration for others to follow.

I have lost a friend, but the example of his life I will never lose.

—REV. WILLIAM SAULER,  
*Cantor*, Brooklyn Jewish Center.

### Additions to Library

The following books have been added to our library for circulation:

Yisroel—Edited by Joseph Leftwich.

The Great Madness—Avidgor Ha Meiri.

Eliakum Zuser—Sol Liptzin.

Ralp J. Bunche—J. A. Kugelmass.

Sigmund Freud—Rachel Baker.

Joel (Novel)—Nora B. Kubie (Juvenal).

Abraham Lincoln—Benj. P. Thomas.

In the Morning Light—C. Angoff.

Ideas That Work—Max Forman.

Jewish Letter (2 vols.)—Franz Kobler.

Portraits Etched in Stone—De Sola Pool.

The Oldest Stories in the World—T. Gaster.

Franz Rosenzweig—Life and Thought—N. Glatzer.

The Soviet Impact on Society—D. Runes.

Encyclopedia of Talmudic Stories—N. N. Solomon (En Yaakov).

Pirke Aboth—Eliezer Levy (Hebrew).

Fundamentals of Prayer (Yesodot Hachalah)—Eliezer Levy (Hebrew).

Encyclopedia Talmudit (Vol. IV)—Ed. Sol Z. Zevin.

T'Humim—Shragai (Hebrew).

Seder Zeraim—Ed. by Eliezer Levy.

Ha Tanaim Bayavneh—Rosenstein & Karlin.

Soncio Talmud Index—Ed. by I. Epstein.

Avodas Yisroel Prayer Book—Max Klein.

Gan Gani Haggah—Philip Birnbaum.

Encyclopedia of Biblical Interpretations—M. M. Kusher.



## THE YOUNGER MEMBERSHIP

ON the eve of elections of Officers and the Executive Board for the 1953-54 term, we should pause to reflect upon the tremendous contribution in leadership and activity of our outgoing President, Morris Hecht, not only in behalf of our Young Folks League but of the entire Center as well. Through his efforts closer liaison has been established between our membership and the rest of the Center. Our various activities have flourished and many new programs, particularly in the cultural and religious fields, have been innovated. The entire Young Folks League wishes to express its thanks to him. His accomplishments will serve as a goal for his successors.

\* \* \*

On the evening of April 28, we will hold our annual elections. The lists of candidates are posted on the bulletin board at the Center. We urge all members to be present on Election Night. Since the leadership for the forthcoming year will depend on the outcome, we cannot stress too much the importance of each member's vote.

\* \* \*

Our fourth Annual Cotillion, "The Rose Cotillion", was held on Saturday, April 18. An enthusiastic crowd, which filled the Center auditorium enjoyed a delightful evening of gaiety, dancing, refreshments and frolic. Our Cotillion Committee did a fine job in organizing and planning this gala event and the credit accorded them at the affair was well deserved.

\* \* \*

Our membership is looking forward to the annual National Convention of the Young Peoples League of the United Synagogue of America, to be held at the Congress Hotel in Chicago over the Decoration Day Weekend, May 28-31. We are planning to send a full quota of delegates. In addition, there is a limited number of reservations available for those members who would like to attend as observers. For further information, consult your Y.P.L. delegate.

\* \* \*

### Calendar

April 28—Election of Officers and Executive Board for the 1953-54 term.

May 5—Fourth and final lecture in the series "New Trends in Judaism." Will Herberg will speak on "Neo-Orthodoxy."

May 13—Installation of Officers and Executive Board.

### Interest Groups

Bridge Groups—Meets Thursday, May 7 and May 21 at 8 p.m., Sid Zarider, Chairman.

Music Group—Meets Thursday, May 14

and May 28 at 8:30 p.m., Harriet Bell, Chairman.

Ong Shabbat Lecture Series—Meets Friday, May 1 and May 6 at 9 p.m., Dr. Benjamin Kreitman, Speaker.

\* \* \*

Soft ball teams are now being organized to participate in planned Y.P.L. Tournament with other temples. Those interested are urged to see Leonard Krawitz.

Annual picnic to be held early in June. Watch for further notices in bulletins.

—HAROLD KALB, *First Vice-President*.

## IN THE CENTER ACADEMY

PASSOVER, the great festival of Freedom, the festival of the liberation of the Jewish people from the bondage of Pharaoh of ancient Egypt, was celebrated at the Center on Wednesday, March 25th, by 125 children of the Center Academy, the Faculties of both the English and Hebrew Departments of the school and their 75 guests—including Rabbi and Mrs. Israel H. Levinthal, Rabbi Benjamin Kreitman, many intimate friends of the Center Academy and parents and grandparents, who were invited to share this experience with their children and grandchildren. (Many of the grandparents expressed their deep pleasure in their grandchildren's knowledge and enjoyment of the Seder service.)

The children of the Eighth Grade, our graduating class, were in charge of the Services. Ellwyn Fischbach officiated as the Father and Paula Rosenfeld as the Mother.

All of the children, including the kindergarten group, arrayed in their best dress-up clothes were captivated and thrilled not only by the ceremony of the searching for and destroying the chometz performed so beautifully by Rabbi Levinthal; by the glamour of the Seder tables; the beautiful flowers; the lovely songs; the Ma Nishtana with the famous number four in the Seder ritual (four sons, four questions, four cups of wine and four kinds of food—Paschal Lamb, Matzoh, Morror and Charosset); by the Afikomen; and also by the intriguing pictures decorating the Haggadah and by its tale of Justice Triumphant. (The Cup of Elijah

was also filled with hopes for a visit from Elijah the Prophet.)

The eternal tale of the Exodus was read. This was considered the greatest Jewish event in history. Jews were the first people to demonstrate that subjugated people can go free. That had and still has its imprint upon the human mind.

May this festival of emancipation and freedom inspire a new vision of peace and brotherhood to serve effectively the needs of our friends, our children, their parents and the Jewish people everywhere; may their ideals become realities; and may they prove that liberty and democracy are more than the catchwords of visionaries.

### Acknowledgments

Congratulations to the Eighth Grade and to all the children of the Center Academy for their fine achievement in conducting the Seder Service. Our deepest and sincere gratitude to Mr. Leo Shpall, Acting Head of our Hebrew Department, who, though recovering from his illness, directed and trained our able committee. We wish him complete recovery. We are eagerly looking forward to his speedy return to the Center Academy.

Thanks ever so much to all the members of both faculties for their able assistance and unflinching cooperation. Grateful acknowledgment to our office staff—Miss Thelma Alpert and her assistant, Mrs. Ida Fried, for the manifold tasks performed efficiently and without protest, no matter how much time and energy

(Continued on page 23)

## IN THE HEBREW SCHOOL

The closing late Friday night service which took place on Friday, March 27th was devoted to our Post Bar Mitzvah Fellowship. Sixteen students who had continued Hebrew education for at least two years beyond Bar Mitzvah were honored on that occasion. These pupils are now studying in either the Marshalliah Hebrew High School, the Senior Group, Post Graduate class or the Post Bar Mitzvah class. One pupil is continuing his studies in the high school department of the Isaac Elchanan Yeshivah. The traditional award in memory of Zvi and Paya Kushner for excellence in scholarship was given to Paul Kushner, a student in the third year of the Marshalliah Hebrew High School. A musical program was rendered by the Brooklyn Jewish Center Choral Ensemble under the direction of Mr. Sholom Secunda with Cantor William Sauler as the soloist. The students who participated in the service were Solomon Agin, Abraham Eisenberg, Bernard Goldstein, Steven Hurwitz, Paul Kushner, Henry Michaelman, Manes Midlarsky, Marshal Richter, Robert Rood, Avram Rothstein, Seymour Siegel, David Spevack, Mitchell Streger, Sol Tanenzapf, Fredric Weinstein, Joseph Zelvin. Rabbi Levinthal, Kreitman and Lewittes presided. Those who spoke emphasized the importance of continuing one's Jewish

studies beyond the elementary grades. Following the service there was a reception given by Mr. and Mrs. Kushner in honor of their son Paul.

\* \* \*

The Junior Congregation officiated in the main synagogue on the intermediate Sabbath of Passover on April 4th. The following took part in the service: Shacharit, Arthur Viders; Hallel, Isaac Dressner; Readings of the Torah, Carmi Horowitz, Morton Bromberg, Paul Kushner and Sol Tanenzapf; Summary of Law, Rochelle Willick; Summary of Haftorah, Rene Aranow; Prayer for Government, Naomi Raphael; Musaf, Arthur Kaplan and Robert Kritiz; Supplementary Reading, Helen Aranow. Rabbi Levinthal expressed the thanks of the congregation to the participants and to their advisers for the splendid progress shown by the Junior Congregation.

\* \* \*

Services for the opening and closing days of the Passover Festival were conducted by the Junior Congregation in the Beth Ha Midrash. Sermons were delivered by Rabbi Kreitman, Rabbi Lewittes and Rabbi Edward Horowitz.

Children's Services for the Passover were conducted by Mrs. Zusman assisted by Miss Helen Aranow.

\* \* \*

Special assemblies in conjunction with Israeli Independence Day were held by the Hebrew and Sunday Schools. Members of the school choral group, under the direction of Mr. Naftali Frankel participated in the assembly.

The G. O. is making preparations for a Film Festival to be held on Sunday, May 10th, at 10:00 A.M. Proceeds will go to the United Jewish Appeal. All students of our schools and their friends are cordially invited. The admission for each child is twenty-five cents.

The annual Parent-Child Community Breakfast, sponsored by the Sisterhood, was held on Sunday, April 19th, 1953. A symposium was held on the subject "Israel and American Youth." Parents of our high school students attended the service. Those who were present praised the excellent work being done by our high school department. A service preceded the breakfast.

### Junior Club Activities

The Junior Clubs, which meet every Saturday night, had a busy March. A great many of the activities centered around the preparation for the Passover holiday—learning its customs and its traditions. All the clubs listened to an "Eternal Light" recording, "The Passover of Rembrandt Van Riyn on the Sabbath before Passover." Two of our high school groups played basketball games followed by dancing.

April marks the end of the year for the Saturday clubs. The High School groups played a night game on April 11th. The following week all the groups saw a film about the life of the Jews in North Africa.

For our last program, April 25th, the clubs will see a technicolor feature, "Destination Moon," followed by refreshments and social dancing for the older boys and girls.

### Hebrew and Sunday School P.T.A. Meeting

The closing meeting of the Parent-Teachers Association of the Hebrew and Sunday School will be held on Thursday evening, May 14th at 8:30 o'clock. The Aviva Group of Hadassah will present a dramatic presentation called "Survival," and Dr. Israel H. Levinthal will address the group in celebration of Israel's fifth year of Independence. All parents and friends are welcome. A social hour will follow and refreshments will be served.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Bernard J. Aaron of 57 Wensley Drive, Great Neck, L. I., on the betrothal of their son, Jeffrey, to Mrs. Joan Jacobs of Great Neck. Congratulations are also extended to the grandparents, Mrs. Hyman Aaron and Mr. and Mrs. Louis Halperin.

Mr. and Mrs. Samuel K. Janow of 501 Montgomery Street and Mr. and Mrs. Morris Levin of 748 St. Marks Avenue on the engagement of their children, Miss Gloria Janow, to Mr. David Levin.

### Condolence

Our most heartfelt expressions of sympathy and condolence are extended to:

Mrs. Isidor Fine of 683 Montgomery Street on the passing of her beloved father, Mr. Nathan Ehoodin on April 11th.

### Mr. and Mrs. Club

(Continued from page 15)

proved to be a most interesting evening. The usual social hour was held and refreshments were served after each meeting.

The next meeting scheduled for Monday, May 25th will feature Dr. Charlotte Levin Piuck, Psychiatrist associated with the Children's Division of the Kings County Hospital. Dr. Piuck will explain the practical application of psychiatry; will cite case histories and will call on the group to offer their treatment of these particular cases. She will then give the corrected method to be applied to the cases mentioned. This should be an evening most worthwhile and interesting to parents of growing children. All members of the Mr. and Mrs. Club are urged to reserve the date.

# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BORGER, DAVID

Res. 1039A President St.  
Bus. Real Estate, 14-16 Graham Ave.  
Married  
Proposed by Leo Kaufmann,  
Arnold Lederer

CHARITZ, MISS GLADYS

Res. 1803 Union Street

DWORKIN, MISS FLORENCE

Res. 520 Crown Street  
Proposed by Kalmin I. Ostow,  
Dr. Nathan Palley

GILNER, ELIAS

Res. 1009 President Street  
Bus. Social Worker and Author  
Married

Proposed by Leo Kaufmann,  
Jack Sterman

GRAFF, MISS MILDRED

Res. 86 Legion Street  
Proposed by Ina Perlowitz

HABER, MORTIMER N.

Res. 104 Brightwater Ct.  
Bus. Photography, 12 Warren St.  
Single  
Proposed by Lowell Kaplan,  
Phyllis Newman

HALPERN, DR. JULIUS

Res. 632 Linden Boulevard  
Bus. Dentist  
Single

ISKOWITZ, ROBERT

Res. 322 East 91st St.  
Bus. Maintenance, 1697 First Ave.  
Proposed by Al Glickman

HAMEL, REICE

Res. 325 Midwood St.  
Bus. Television, Same  
Single

KOENIGSBERG, GERALD

Res. 1036 President St.  
Bus. Aircraft, Teterboro, N. J.  
Single

MESSING, STANLEY C.

Res. 92 East 53rd St.  
Bus. Attorney, 66 Court St.  
Single

SCHLOSSBERG, CYNTHIA T.

Res. 675 Winthrop St.  
Proposed by Martin Bruckner

WOLFF, MELVIN JAY

Res. 576 East 92nd St.

Bus. Public Educator  
Single

Proposed by Al Glickman,  
Murray Landau

WOLK, ALFRED

Res. 97 Brooklyn Ave.  
Bus. Printing, 275 7th Ave.  
Married

The following has applied for reinstatement:

POSKLENSKY, DAVID

Res. 520 East 48th St.  
Bus. Engineer, Philco Corp.  
Single

## Late Applications

BRILLIANT, IRVING G.

Res. 763 Eastern Parkway  
Bus. Investments, 120 Broadway  
Single  
Proposed by Morris Hecht,  
Irwin Rothkopf

GOLDBERG, MISS EVELYN

Res. 260 Schenectady Ave.  
Bus. College Student  
Proposed by Esther Goldstein

HELPER, ABRAHAM

Res. 95 Eastern Parkway  
Bus. Textiles, 202 E. 44th St.  
Single  
Proposed by Morton Pitashnick,  
Asher Abelow

MAROSHICK, MISS BARBARA

Res. 921 Montgomery St.  
Proposed by Ruth Schulman

SPAN, DAVID R.

Res. 148 Hancock Street  
Bus. Mfg., 530 Burnside Ave.  
Single

WRIGHT, MISS DIANA

Res. 1240 East 7th St.

FRANK SCHAEFFER,  
Chairman, Membership Committee.

## Correction

We wish to announce that the name of Mr. Samuel Lemberg was inadvertently omitted from the list of Honorary Trustees which was published in the February, 1953 issue of the *Review*.

## Junior League News

March has gone, and with it, a full program of interesting activities which we shall long remember. On March 5th, a talent show, planned by Elaine Hutter, provided a pleasurable evening. The following week, Mr. David Weiss, Director of the Young People's League spoke to us about the program at his group and the role that Junior League could play in it. A most successful Model Seder was held on March 26th.

Our first meeting in April was held on the seventh, at which time we were guests of the Young Folks League at their square dance. On April 16th, we saw a film "The Golden Bell", which helped to acquaint us with the life of the Jews in North Africa. April 23rd a "Novelty Game Night" which brought fun for all was planned by Barbara Silver. On April 30th we are showing a film through the courtesy of the Anti-Defamation League, called "The High Wall." It is an explanation of the origins of intergroup prejudice.

We will welcome May with a social on the 7th. At the meeting of May 14th nominations of officers for next year will be held, to be followed by elections on May 21st.

Social Dancing follows each meeting.

## Center Academy to Aid Scholarship Fund

The Center Academy is sponsoring a theatre party "The Fifth Season" starring Menasha Skulnick and Richard Whorf on Wednesday evening, May 13th at 8:30 o'clock. Excellent seats are still available. Call Mrs. Max Fabrikant (HY 3-2346) or Mrs. Leonard Sonnenberg (PR 8-2457) for tickets. This function is sponsored to aid the Scholarship Fund of the school.

## Red Cross Campaign

The present emergency makes it imperative that we give every assistance to the drive for funds now being conducted by the Red Cross.

Won't you please send your contribution to Mrs. Lawrence Meyer, c/o the Center.

# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*The month of May will usher in two events associated with women—Mother's Day, the occasion when homage is paid to the mothers of America, and Shvunoth, which is truly a woman's holiday, wherein we read the beautiful story of Ruth's devotion to her adopted people and her acceptance of the Torah as her way of life.*

*In the Book of Proverbs, "The Woman of Valor" is described as one who "looketh well to the ways of her household, and eateth not the bread of idleness."*

*Thus can we best epitomize the women of our Sisterhood, who recognize that the role of the Jewish woman today is becoming increasingly important in preserving and perpetuating our glorious heritage. She is the center of all spiritual endeavors in the home, and the motivating influence for making her home a sanctuary where Jewish traditions become a pattern for family life.*

*As the nation pauses to pay tribute to American womanhood, so we take this opportunity to pay our tribute to the Jewish mothers of America, and to our Sisterhood women in particular. To them the Talmudic sentence applies:*

*"It is woman alone through whom God's blessings are vouchsafed to a house."*

—BEATRICE SCHAEFFER, President.

With the *bamentaschen* of Purim already a memory, Sisterhood proceeded at this meeting (March 23) to direct attention to the forthcoming Passover, replete, as are all Jewish festivals, with delightful customs and delicious *macholim*. Immediately after the refreshments period, the singing of the Anthem by Edith Sauler, and the prayer by Rose Davis, our President, Bea Schaeffer, waived the business session of meeting until later in the afternoon. She presented the speaker on our program, Mr. Harry Blickstein, Secretary of our Center and member of the

Board of Trustees, whose subject, "Judaism's Contribution to Education" elicited keen interest.

The principles of education of the ancient days, as expounded by Mr. Blickstein, seemed equally relevant and applicable today. "We Jews can be proud of our theories of pedagogy," said he, "since there is nothing new on the college or even elementary level that we haven't practised and bequeathed to the future generation. *Chai*, though meaning life, may be interpreted as scholarship, or education, which like life is a continuous process. It must be gradual and bridge the gap from the unknown to the known, from the simple to the complex, and, according to the speaker's research, precepts learned and taught 2,000 years ago are just as timely today. Our President, sensing the inspiration of Mr. Blickstein's message, recommended that a copy of this erudite address be sent to the Board of Education.

An interval of notices and announcements then followed, in which members were urged to heed the call of the United Jewish Appeal, the Red Cross, the Jewish Day for the Blind, the purchase of Israeli Bonds, and to note and attend Leadership courses and lectures and events within and beyond our own building.

"Wherefore Pesach?" was charmingly explained by our own "Ayshes Chavil," Sarah Kushner, chairman of the afternoon, whose interpretation of the holiday and its traditions, culminating in a plea to "Let My People Go"—to return to Israel—proved the perfect preamble to the stirring Passover performance, "The Cup Of Elijah", presented by our Sisterhood Players. Sisterhood is indeed proud of our talented actresses. Orchids, therefore to Mesdames Eva Brautman, Eleanor Ehrlich, Sonia Glovinsky, Sylvia Horowitz, Margie Lovett, and to little Joan Rezak, whose "Ma Nishtannah" reminded us that we "had been slaves in Egypt". There was a beautiful musical arrangement by our Musical Director, Sholom Secunda.

And The Spirit of Passover hovered not only over the stage, but over the

audience. A magnificent model Seder table had been arranged by Sarah Kushner, and we had a generous display of Passover foods manufactured by our own members, Horowitz & Margaretan.

\* \* \*

## To Anne Goldberg

Your grief is our grief, your loss is our loss. Your co-workers in Sisterhood wish to comfort you in the knowledge that you were the best thing in Joe's life, that your sympathy, your faith, your understanding and your encouragement inspired him to the ideals by which he lived and for which he will always be remembered.

The divine spirit, the *Sholom-Bayith*, which rests upon a home "where a man loves a wife as himself and honors her beyond his own person," was in constant evidence between you two. You were his confidante, his "alter ego," the staff upon which Joe leaned all through his life; your affection, your devotion and your sacrifices helped immeasurably to strengthen his physical frailty, imbuing him with a strong mental stature which served as a bulwark during the trials and hopes, the struggles and joys, the glory and the pain you shared together. You were throughout your long honeymoon of 34 years with Joe the light of his eyes and the love of his heart.

In you, dear Anne, Joe found a woman of valor, a woman of quiet strength; you were the epitome of the perfect *Ayshes Chavil*.

Joe's indefatigable, selfless service to our beloved Center, which, next to you, was his second love, is a tribute to your influence and your self-abnegation, because of you he could better serve his God, his people and his community. We, like you, will cherish the memories of your husband, enshrining in our hearts the noble purposes for which he strived.

## Joseph Goldberg Memorial Forest

The forest in Israel is growing fast, and the name of Joseph Goldberg will be perpetuated unto eternity. Members and friends continue to purchase tree certificates in his name. Have you sent in your contribution? Do so now to the Center office. Your name will appear on this page.



### Cheer Fund Contributions

On the occasion of becoming a grandmother—Mrs. Rose Weiner; son's appointment as Asst. Chaplain—Mrs. Bess Altman; of family *simchas*—Eva Brautman, Anna Schorr.

### Kiddush Dates

On May 9th, Mrs. Margaret Levy will sponsor a Kiddush to our Junior Congregations, in honor of the birth of a grandchild.

Mr. and Mrs. Israel Kaplan, in honor of the Bar Mitzvah of their son, Arthur, will tender a Kiddush to the children of our congregation on May 16th.

### Sisterhood Breakfast

On Sunday, April 19th, Sisterhood sponsored a Parent-Child Community Breakfast which was attended by Post-Bar-Mitzvah and Post-Graduate Students of our Hebrew School and their parents. The P.T.A., under the direction of its President, Sarah Epstein, assisted with arrangements and program.

### Sisterhood Services

The fourth annual Sisterhood Synagogue Service conducted on Friday evening, March 20th, like those before it, was a tribute to the Sisterhood woman. Space does not permit us to mention again the ladies whose contribution added glory to our Sisterhood—their names were mentioned several times in previous issues—but they carried the *Aliyah* with pride, as each in turn, presented a message on the achievements of our Jewish matrilarchs, and, like the Sarahs, the Leahs, the Rachels, the Glicks, the Hannah Seneschels, the Kohuts, the Henrietta Szolds and the Golda Meyersons they described, they too are helping, by their example, to carry the torch of Israel high. A lively Oneg Shabbat, with refreshments and community singing led by Naftali Frankel, made this Sabbath truly a delight.

### United Jewish Appeal

Chairman Sadie Kurtzman reminds Sisterhood women that UJA urgently needs your contribution. Send your check to Sisterhood NOW. Make your reservations for a Brunch, to be held at the Hotel Commodore, Wednesday, May 6th, at 11:00 A.M., for donors of \$36 and over. Send your special gifts through Claire Mitrani or Mollie Meyer.

### Red Cross Drive

Sisterhood women will head the call of this humane work and will send their checks, through Sisterhood, to Mrs. Mollie Meyer. Aid humanity on many fronts and give wholeheartedly.

### Israel Celebrates 5th Anniversary

And, For Israel's Sake, BUY BONDS—make this April 20th a real *simcha* for all Jews and buy, buy, BUY BONDS NOW. You are not giving this money away, you are investing it in the future of Jewry for yourself and your children. Call Anne Weisberg.

### United Nations Guided Tour

On Thursday, May 7th, at 1:30 P.M., Sisterhood members may enjoy another guided tour to the UN. Call Mrs. Louis Gribetz, MA 2-0388, for reservations.

### "The Fifth Season" Benefit

The Sisterhood is co-operating with the Academy in the sale of tickets for a benefit performance on Wednesday evening, May 13th, of the Broadway hit comedy, "The Fifth Season", starring Menasha Skulnick and Richard Whorf. For tickets, please call Sarah Klinghoffer, SL 6-8252.

### Women's League Notes

Metropolitan Branch of Women's League announces its closing conference and Luncheon to be held at the Seminary, 3080 Broadway, on Monday, May 4th. An inspiring program is planned. The Annual Spring Luncheon of the Brooklyn Division of Women's League will take place on Thursday, May 14th, at the Congregation B'Nai Israel of Midwood. Contribution, \$1.50.

### Jewish Day For the Blind, May 13th

All Sisterhood women are encouraged to aid the blind and attend the Bazaar and Luncheon at the Hotel St. George, on Wednesday, May 13th. Co-chairmen Hannah Stark and "Dubbie" Jackman will take your orders for merchandise manufactured by the blind.

### Women in the News

A "Yasher Koach" to Sarah Epstein and Sarah Kushner, for a fine performance, under the auspices of the United Parent-Teachers' Association, on Radio Station WLIB.

Bon Voyage and a safe return to Gert

Heimowitz, who, with her husband, Joe, sailed for a trip to Europe and Israel.

### "Truly Inspiring"

(Excerpt from a letter)

"I agree with you in thinking that Mr. Harry Blickstein has an abundance of vital information still left unsaid. . . . It is indeed fortunate to have a man of such profound thinking in our community. . . ."

### Calendar of Events

Monday, May 4th—Sisterhood Executive Board Meeting, 1:00 P.M.  
Wednesday, May 6th—UJA BRUNCH, donors \$36 and over, Hotel Commodore, 11:00 A.M.  
Thursday, May 7th—UN Guided Tour, fee 75¢, 1:30 P.M., call Mrs. Gribetz for reservations.  
Monday, May 11th—Sisterhood General Meeting. Elaborate Mother's Day Program. Election of officers, 1:00 P.M.  
Wednesday, May 13th—Jewish Day for Blind, Hotel St. George, all day.  
Thursday, May 14th—Brooklyn Division National Women's League Spring Luncheon, \$1.50, at B'Nai Israel of Midwood, 12:30 P.M.

### Services at the Center

#### Sabbath Services

Friday evening services at 6:00 p.m.  
Kindling of candles at 6:23 p.m.  
Sabbath Services commence at 8:30 a.m.  
Sidra, or portion of the Torah:  
"Ahare"—"Kedoshim"—Leviticus 16.1-20.27.  
Haphtorah Readings: Prophets—Amos 9.7-15.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 4:30 p.m.

Mr. Louis Rivkin will speak in Yiddish at 5:30 p.m.

Mincha services at 6:00.

#### Daily Services

Morning services at 7 and 8 o'clock.  
Mincha services at 6:35 p.m.  
Special Maariv service—7:30 p.m.  
(Except Fri., Sat., and Sun.)

## THE DEATH OF A NEWSPAPER

(Continued from page 4)

posed strength of Yiddish in America. I smiled sadly as I read this article. It was nothing but wishful thinking—closing one's eyes to the realities of life. Such articles may have some propaganda value, but they merely blind the reader to the realities of life. We must face facts, no matter how discouraging they may be. Jewish life in America is going through a process of transition. There will, of course, always be a remnant of Jews who will want to preserve the Yiddish language, and above all to keep in touch with Jewish life and problems by means of Yiddish newspapers, but to the majority of Jews in America Yiddish will tend to become a strange, almost foreign tongue.

If we want the coming generation to have a cultural link with Jews throughout the world, and especially with the Jews of Israel, we must devote all our energies to make them acquainted with the Hebrew language. Not that I am so blinded as to think that Hebrew can or will become a spoken language among American Jews as Yiddish was with our grandparents. But enough of it can be mastered to make the American Jew appreciative of the cultural achievements of our people, and to serve as a living bond between him and his people everywhere.

The Hebrew language, as Professor Tur Sinai well pointed out, has at least the stamp of religion associated with it to make the motive for studying it stronger and more effective. After all, the Bible and the Prayer Book—not to mention other classic works—are in Hebrew, and the American Jew still has enough of religious feeling which can be utilized to make him learn and master the language which expresses the deepest sentiments of his faith. That should be the task which all thoughtful Jews must set for themselves, as they realize the real implications of the death of an old Yiddish newspaper.

There is, however, one other aspect to the problem of the future of a Yiddish press to which I must refer, even though I may be entering upon a controversial field.

The decline of Yiddish was not the only factor to explain the gradual loss

of the *Jewish Morning Journal*. Unfortunately, it became the organ of just one party, or group of American Jewry—the orthodox group. Not even the entire orthodox group, but only one fraction of that group—the ultra-orthodox, the fundamentalists in orthodoxy, if I may coin that term. It became a party organ, propagandizing the views of that minority group and giving no place for the mirroring or for the expression of any other philosophy of Jewish life. No Yiddish paper with such a policy can long exist. Many of the Jews who read Yiddish and who enjoyed reading a Yiddish newspaper, were alienated from the *Morning Journal* because of the paper's policy. They wanted to know what was going on in all phases of Jewish life; they wanted to have propounded for them the viewpoint and philosophies of all groups in our cultural and religious life. And this they did not find in this paper, so they gradually turned away from it.

To the credit of Mr. Morris Weinberg, the publisher of the *Jewish Day*, it must be said that he grasped this fundamental fact, and conducted his paper on the policy first formulated by its original founders, the late Dr. Judah Magnes and Louis Marshall—a policy of all inclusiveness of Jewish life. In the *Day* the reader would find reports and evaluations of orthodox Jewish life, and also of the conservative philosophy and even of the reform and reconstructionist groups. Writers like Niger, Margoshis and Dingol would frequently offer their readers intelligent and learned analyses of new trends in Jewish thinking—as well as of the old—and thus the *Day*, though much younger than the *Journal*, was nevertheless able to outlive it and to absorb it.

Mr. Weinberg did a wise and noble thing when he took over in his new *Day-Journal* most of the writers and working staff of the liquidated paper. It was a noble act in that he enabled these men to retain their work and livelihood. It was a wise act, because many of these are gifted writers, and given a wider scope for their writing ability, they will undoubtedly enrich the combined paper. I have the confidence that Mr. Weinberg will continue his former policy and will

cling to the motto that nothing that is Jewish, or that is of interest to any group of Jews, dare be foreign to his paper. Even with the decline of Yiddish, there will be for many years a sufficient number of Jews who will appreciate a Yiddish newspaper that will be dedicated to the interest and welfare not of one group or faction but of K'lal Yisroel, of an all-embracing Jewish people.

With the expression of this hope, I want to wish the *Day-Journal* "Arichat Yomim," a long life of great and successful achievement.

*Israel H. Ben-Zvi*

### Notable Passover Celebrations In Israel

FOUR thousand tourists from abroad joined the people of Israel in celebrating the Passover holiday. Lydia Airport reported one of its busiest seasons, with hundreds of tourists arriving daily. The traditional Seder services observed from Metullah in the north to Elat in the south, were especially cheerful because of the additional holiday rations and a plentiful supply of vegetables which were made available.

In Jerusalem, President and Mrs. Yitzhak Ben-Zvi, received 1,500 guests. Included among the delegations were heads of all of the different nationalities represented in Israel, many of them dressed in their own distinctive garb. The traditional music festival was observed in the settlement of Ein Gev, located on the eastern shore of the sea of Galilee.

The first Seder service to take place in 2,000 years in that area, was held at the newly founded Nahal (Pioneering Youth) settlement at Ein Gedi on the western shore of the Dead Sea, where Avraham Harzfeld led in the recital of the exodus from Egypt. Mr. Harzfeld is one of the veteran builders of Israel's agriculture and is the head of the Agriculture Center of the Histadrut (Federation of Labor).

The holiday was ushered in by a strong heat wave which was later followed by rain in most parts of the country.

## Jewish Youth

(Continued from page 11)

Sabbath attendance among our Jewish youth is not a commonly accepted practice. What can we (all of us), do to help alleviate this situation?

The answer to this question is beyond the control of the Center alone. The influence of the home is of paramount importance because the home provides the environment in which positive attitudes towards Jewish living develop. We cannot succeed unless the home is receptive to the Jewish values for which the Center stands. There can be no dualism by which the child experiences one type of Judaism in the Center and another in the home. Young people are honest. They will reject such hypocrisy as a sham and will join the large body of young people who are rootless, having lost the spiritual values of their own Jewish tradition without having found any substitute with which they may chart their spiritual journey in an increasingly materialistic world.

## Center Academy

(Continued from page 17)

was required. Thanks also to Miss Betty Ungar, who, for many years, has guided our children in the preparation of the symbolic charosses. We sincerely hope that she will be our mentor and guide for

many, many years to come. Sincere appreciation to the many mothers of our children who assisted so ably at the Seder Service. Inexpressible gratitude to our Kitchen and Dining Room Staffs for their tireless efforts in preparation—to Mrs. Marian Josephson, our dietitian and her assistants Mrs. Wanderer and Mrs. Maltz; to Mrs. Lillian Weiss, our efficient cook and her assistants. Many thanks to Mr. Harold Hammer, Acting Director of the Brooklyn Jewish Center and his staff, for providing all the facilities and physical equipment required for this very important function of the Center Academy.

## Best Wishes For A Speedy Recovery

The Center offers its best wishes for a speedy and complete recovery to Mrs. Ira Gluckstein of 416 Crown Street, and to Mrs. Arthur Roland of 456 Schenectady Avenue.

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